

# Articles

Damnation. And this infection of nature doeth remaine; yea in them that are regenerated, whereby the lust of the flesh, called in Greeke *φρονημα σαρκος*, which some do expounde the wisdom, some sensualitie, some the affection, some the desire of the flesh, is not subiect to the lawe of God. And although there is no condemnation for them that beleue and are baptized: yet the Apostle doeth confesse that concupiscence and lust hath of it selfe the nature of sinne.

## 10 Of free wyll.

**T**he conditiō of man after the fall of Adam is such, that he cannot turne and prepare him self by his owne natural strength and good woorkes, to fayth and calling vpon God: Wherefore we haue no power to do good woorkes pleasant & acceptable to God, without the grace of God by Christe preuenting vs, that we may haue a good will, and working with vs, when we haue that good will.

## 11 Of the iustification of man.

**W**e are accōpted righteous before God, only for y<sup>e</sup> merite of our Lord & sauour Iesus Christ, by fayth, and not for our owne

# of religion.

owne woorkes or deseruings. Wherefore, y<sup>e</sup> we are iustified by fayth only, is a most wholesome doctrine, and very full of comfort, as more largely is expresse in the homilie of iustification.

## 12 Of good workes.

**A**lbeit that good woorkes, which are the fruites of fayth, and folow after iustification, can not put away our sinnes, & endure the seueritie of Gods iudgement: yet are they pleasing & acceptable to God in Christ, and do spring out necessarily of a true & liuely fayth, in so much that by them, a liuely fayth may be as euidently known, as a tree discerned by y<sup>e</sup> fruit.

## 13 Of workes before iustification.

**W**orkes done before the grace of Christ, and the inspiration of his spirit, are not pleasaunt to God, forasmuch as they spring not of fayth in Iesu Christ, neither do they make mē meet to receiue grace, or (as the schole aucthours say) deserue grace of congruitie: yea rather for that they are not done as GOD hath wylled and commaunded them to be done, we doubt not but they haue the nature of sinne.

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